



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O you who^r they^z believed let not *tattakbetho*¹ (*take and presume you^z*) My foe² and yourⁿ foe *aw'leyaa*³ (*guardians-/allies*); cast to them you^z by the affection⁴, while *qad* (*already and affirmatively*) unbelieved they^z by what came (*to*) you^b of the right; they^z exit the messenger and *eyyakom* (*indeed including you^b*) that you^z believe by Allah yourⁿ Lord, *en (if)* you^c [were] exited *jehadan* (*exertion of one's utmost mental, physical and possessional efforts fighting/ striving*) in My path and *ebtegha'a* (*earnest-quest*) (*of*) My delight^w, you^z confide to them by the affection; and I am knowinger by what you^c conceal and what you^c disclosed; and whoever does it^x of you^b then *qad* (*already and affirmatively*) [*be*] strayed the path's intent/center.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا
عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تَلْقَوْنَ
إِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا
جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ
الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ
رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا
فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي
تُسْرُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ
بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ
يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ
السَّبِيلِ ﴿٦٠﴾

2. If⁵ they^z grab⁶ you^b they^z be for you^b foes; and *yabsotto* (*they^z in a manner of: assault/ridicule extend*) to you^b their hands^w and their tongues^x by the ill; and longed they^z if you^z (*were to*) unbelieve.

إِن يَتَّقِفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءَ
وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم
بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٦١﴾

3. Never benefit you^b yourⁿ *arhamo*⁷ (*maternal/ paternal kins*) and nor yourⁿ children; the *Qeyamatey's*^w (*Judgment's*) Day [*He*] sunders among you^b; and Allah by what you^z work (*is*) *Ba'sseeron* (*keen: Seer/ comprehensive Knower of the facts and their ultimate consequences*).

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ
يَوْمَ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٦٢﴾

4. *Qad* (*already and affirmatively*) was-she^y for you^b an *usmaton* (*solace-she^{y8}*) *hasanaton*^w (*meritorious-deed*)^w in *Ebrabeema* (*Abraham*) and who^r (*were*) with him, *edh*

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي
إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا

¹ The word "إِتَّخَذَ" from "الِإِتَّخَاذَ" which is "إِفْتَعَالٌ" for "الِإِتَّخَاذَ," as stated in لسان العرب; therefore, "إِتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

² The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي and اللسان.

³ The word "أولياء" could also mean, among them: *protector, friend*.

⁴ Of the peculiar meanings of "مودعة" is that "مودعة" means letters (containing messages). See التاج. Perhaps because of the interesting story regarding a written message which this Ayah addresses. See القرطبي.

⁵ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See مغني اللبيب، ابن هشام.

⁶ The word "يَتَّقِفُوكُمْ" rooted in "تَقَفَ" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "ظفر به"، "صادف"، "أدركه ببصره لحدة في النظر"، respectively. See البصائر and اللسان. I chose "grab" as it obviously includes "meet" and "sight" as you cannot grab without "sighting" and "meeting."

⁷ The word "أرحامكم" rooted in "رحم" from "الرحمة" which is "forgiveness, sympathy, and mercy" and rooted in all that is the "رحم" = "womb." Thus, one's relatives from the mother's side are "أرحام"، as they related through the same womb. See البصائر. However, stated in "اللسان" the "relatives" from the father's side "أقارب"، are also "أرحام"، I believe because all are rooted in "الرحمة"، hence all maternal/ paternal kins are "أرحام".

⁸ The word solace-she^{yw} for "أسوة"، and the [she] suffix for the word "solace." As أسوة for patience and grief.

(*whereas*) they^z said for their people: verily we (*are*) bora'ao⁹ (*absolutely disclaimant/absolver of our selves*) of you^b and of what you^z worship of lesser than/-without Allah; we unbelieved by you^b and appeared between us and [between] you^b the enmity^w and bagh'dha (*intense-hatred*)^w ever, until you^z believe by Allah alone; except Ebraheema's (Abraham's) say for his father: surely astaghferanna¹⁰ ([I] assuredly¹¹ seek forgiveness) for you^g and not [I] possess for you^g from Allah a thing; our Lord: on You^g we trusted and to You^g anabna¹² [*iteratively returned penitents we*] and to You^g (*is*) the destiny.

لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٦٠﴾

5. (O) our Lord: let-not make us [You^s] an essay for whom^r unbelieved they^z; and let-forgive for us [You^s], (O) our Lord; verily You^g, You^s (*are*) The Mighty The Hakeemo¹³ (*infinite bekma*)¹⁴ Possessor).

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٦١﴾

6. Laqad (*verily, already and affirmatively*) [was] for you^b in them an uswaton (*solace*)¹⁵ hasanaton^w (*meritorious-deed*)^w for whom-ever [be] [was] hoping/fearing¹⁶ Allah and The Day The Last; and whoever diverts [be] then verily Allah, He (*is*) The Rich The Hameedo (*multitudinously praised and multitudinously praiser He*).

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦٢﴾

7. Asa (*craving a deed beyond one's means that, may*) Allah to make between you^b and [between] whom^r antagonized you^c of them a fondness^w; and Allah (*is*) Ghaforon (*iterative Forgiver*) Raheemon (*iterative mercy Giver*).

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٦٣﴾

8. Not restrains you^b Allah a'n (*regarding*) whom^r not mutually fought you^z they^z in the religion and not exited you^b they^z from yourⁿ homes^w that tabarro¹⁷ (*be you^z dutiful to*) them and to qsetto (*you^z be absolutely just post removal of any injustice*) to them; verily Allah loves the muqsetteena (*removers of injustice and maintainers of absolute-justice*).

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِينِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٦٤﴾

9. Verily only restrains you^z Allah a'n (*regarding*) whom^r mutually they^z fought you^b in the religion and they^z exited you^b from yourⁿ homes^w and they^z backed on yourⁿ exiting that tawallanhum (*you^z take them for guardian/allies/friends*); and whoever yatawallanhum ([be]: takes them for guardian/allies/friends) then those (*are*) the dha'lemonoona¹⁸ (*injustice-doers*).

إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِينِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٦٥﴾

⁹ The word "براء" is stronger than "بريء" as "براء" is an infinitive noun. See التاج. To infinitize "براء" absolutely is prefixed to it.

¹⁰ The word "استغفر" in "استغفرن" = "اطلب الغفران" = "[I] seek forgiveness." In English there is no seemingly way to say: "استغفر" per se. So I settled for saying: "[I] seek forgiveness."

¹¹ The "ال" in "الاستغفرن" is a juratory "ال" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

¹² The word "أنبنا" from "أناب" means iteratively returned penitent. See الراغب.

¹³ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹⁴ See the Lexicon attached to this Translation for "bekma."

¹⁵ See footnote 8 above regarding solace.

¹⁶ That is fearing, His punishment and earnestly seeking His forgiveness and mercy.

¹⁷ See the Lexicon attached to this Translation for this vital word "al-berr," the noun for this verb "tabaro."

¹⁸ The "ظالون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

10. O you who^r they^z believed: if came^x (to) you^b the she-believers (as) she-emigrants then let-test them^y you^z; Allah (is) knowinger by their belief^y; so *en* (if) you^c knew them^y she-believers then let-not return them^y you^z to the unbelievers; not they^y (are) legitimate¹⁹ for them, and nor they (are) legitimate for them^y; and *aa'tohom* (let-you^z accord them) what they^z expended; and no *jonaha*²⁰ (sin) (is) on you^b to you^z wed them^y if *aa'taytomohunna* (you^c accord them^y) their remunerations^y; and let-not hold you^z by the she-unbeliever's *essa'me* (marriage-bonds, i.e. marriage guardian-ships); and let-ask you^z what expended you^c and let-them ask what expended they^z; *tha'lekum* (collective-afar-that)^x (is) Allah's rule; Allah rules among you^b; and Allah (is) Omniscient, *Hakeemon*²¹ (infinite *hekmal*)²² Possessor).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ
الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَاِمْتَحِنُوهُنَّ
اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ
عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا
تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ
حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ
وَأَتَوْهُنَّ مَا أَنْفَقُوا وَلَا جُنَاحَ
عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا
ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا
تُمْسِكُوا بِعَصَمِ الْكُفَّارِ وَسَلُّوا
مَا أَنْفَقْتُمْ وَلَيْسَ لَكُمْ أَنْفَقُوا
ذَلِكَ حُكْمُ اللَّهِ سَخَّكُمْ بَيْنَكُمْ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

11. And *en* (if) escaped you^c a thing from yourⁿ spouses to the unbelievers then retaliated²³ you^c so *aa'to* (let-accord you^z) whom^r went their spouses like what expended they^z; and *ettaqo* (let-reverentially guard you^c not to displease) Allah, Whom you^r (are) by Him believers.

وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى
الْكُفَّارِ فَعَاقِبْتُمْ فَاتُوا الَّذِينَ
ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا
وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ
﴿١١﴾

12. O, you the Prophet if came^x (to) you^g the she-believers *youb'a'yeanaaka* (she-they plighting-allegiance to you^g) on that not partner they^y by Allah a thing and not they^y steal and nor they^y fornicate and nor they^y kill their children and nor *ya'atena*^w (commit/perpetrate they^y)^w by a calumny^{x24} *yaftareynabo* (they^y craft it^x as a lie for fraudulent end) between their she-hands and she-feet and not they^y disobey you^g in a *ma'aroofen* (popularly acceptable and not *Sharey'ah* disapproved maxim) then *ba'you'abunna* (let-[you^s] plight allegiance to them^y) and *istaghfer*²⁵ (let-[you^s] seek forgiveness) (of) Allah for them^y; verily Allah (is) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ
يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ
بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ
وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ
بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ
وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي
مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ
اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾

13. O you who^r they^z believed: let not *tatawallaw* (you^c take for guardians/allies) a people Allah ired on them; *qad* (already and affirmatively) they^z despaired of the Hereafter^w just-as despaired the unbelievers of the tombs' companions.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا
قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ
يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ
الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿١٣﴾

¹⁹ The word "legitimate" could be an adjective or a verb. Here its first use as an adjective and the second as a verb.

²⁰ See the *Lexicon* attached to this Translation for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the sin. So, no "جَنَاحٌ" = no sin. In other words, no sin would be on one to wed them^y if you^z gave them^y their^y remuneration (i.e. their *mabros* = the amount of money given by the husband to his to be wife for her acceptance of the marriage-bond between the two of them. Such marriage-bond cannot be maintained or held-on-to if either spouse is a unbeliever, as the next sentence clearly states, with respect to the she-unbelievers.

²¹ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "الحكيم."

²² See the *Lexicon* attached to this Translation for "bekma."

²³ That is in the sense of *qesas* (lawful retaliation).

²⁴ Some Qur'an commentators say the word "بُهْتَانٌ" = "calumny" really means *magic*. See القرطبي.

²⁵ See footnote 5343 above regarding "استغفر" +

